

Mr. Lechman

The Latter-Day Saints

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 19.—Vol. XIV.

Saturday, July 3, 1882.

Price One Penny.

LAW AND GOSPEL.

(From the Deseret News.)

And Jesus taught on this wise:—If any man shall compel you to go a mile, go with him twain; and if any man shall sue you at the law, and take away your coat, let him have your cloak also.

This, by some, may be considered a little more than doing as they would be done unto; but Jesus understood his subject, and the character and disposition of the people whom he addressed; and the command and principle involved are just as good, true, and applicable to the Saints, in one generation or dispensation as in another, unless it shall appear that the natural disposition and temper of men vary with the various ages and dispensations in which they live; which is not the case: hence the general principles of eternal truth revealed to the Saints by Jesus in person, while in their midst on the earth, are just as good for Saints now, as they were for Saints then.

Faith, repentance, baptism for remission of sins, laying on of hands for the reception of the Holy Ghost, resurrection of the dead, eternal judgment, doing to others as you would be done unto, entertaining of strangers, going two miles with him who compels you to go one, and giving your cloak to him who takes away your coat in a law-suit, are all eternal truths or principles, equally applicable to, and good to be observed by, the honest in heart in every dispensation of salvation which God is pleased to send on the earth.

Happy are the people who know these things, and delight in doing them; for the doing thereof will restore those who practice them back again to the bosom of Abraham, and the presence of the Eternal Father; whose presence our spirits voluntarily left, in the annals of eternity, that we might secure to ourselves bodies, descend with Jesus below all things, bear all manner of reproach, and suffer, with patience, all the wrong that wicked men and devils might heap upon us, so that, through that medium, with Jesus, we might rise above all things; and this is the only medium the Saints have by which to secure the exalted glory they are seeking after.

Jesus did not say, If a Saint, a brother, a friend, compel you to go a mile, go with him two; no! but if any man, saint or sinner, the Saints are subject to vanity and folly, and do wrong sometimes, and, when exercised by a foolish spirit, are as likely as other men to compel you to travel with them, if they have the power to do it, or take away your coat at the end of a law-suit, or do any thing else, which might gratify the foolish spirit which has dominion over them, by vexing you, and causing anger to spring up in your heart, because of which the spirit of light, love, and wisdom, which you delight in, would take its departure from your soul.

Thus far, then, the spirits of evil have accomplished their designs with you; you have given way to temptation, and

the Holy Ghost has taken its departure; and why? Because you could not take the spoiling or robbing of your coat joyfully, and send your cloak along with it as a witness of your love of the truth, over and above your love for worldly goods; you could not go the second mile, when you had been forced to go one, because your garden needed hoeing, your fence making, or mending, your flocks or your mill tending; but if you had gone the second mile voluntarily, and preached righteousness to the man who compelled you to go the first mile, how do you know but that he would have received the truth, been converted to the faith of Jesus, and returned with you, not the two miles only, but travelled with you all your days, helped you to repair all the losses you had suffered on his account, and become a co-worker with you for ever, in building up God's Kingdom?

It is through faith and patience that the Saints are to inherit the promises; and it requires a considerable stock of all the virtues to keep the heart pure, obey all the commandments, overcome all evil, and not resent insults; but the thing once accomplished, there will be an end of all law-suits among Saints; just as it should be; for the law is not made for the just, but the unjust; therefore, why should Saints use that which was not made for them, and which does not fit their profession?

Precinct, District, and State law-suits are bad enough; but they are nothing compared with family law-suits—suits between husband and wife, parents and children, brothers and sisters. If these family suits could once be dispensed with throughout the earth, we should seldom, if ever, hear of any more suits before the State or National Judiciary.

Every family is a kingdom, a nation, a government, within itself, to a certain extent; and the head of the family is the legislator, the judge, the governor. This is what constitutes the Patriarchal office, and was originally the sole government for all the inhabitants on the earth; but, as families and wickedness multiplied, they united into clans, tribes, nations, kingdoms, empires, &c., the more easily to maintain themselves against neighbouring governments; and hence the Patriarchal office was, in a great measure, swallowed up in elective franchise, or kingly or monarchical power; yet in all

well regulated governments, of whatever name, there is sufficient of Patriarchal government still remaining to give a strong impression to the character of the general government in which the families reside; for impressions and habits formed in the cradle, in the mother's arms, and under the father's eye, are vivid, strong, and lasting, and will sustain their influence, for good or evil, through life; and the nation in which they live will partake of that influence; hence the importance of a wise and judicious dispensation in every family.

When there is a difficulty between husband and wife, both parties are but too apt to assume the judgeship in the case; and both, being particularly interested, are liable to lean in judgment on the side of self; and thus the family is involved in one of the most difficult and vexatious law-suits the world is capable of producing; for, as soon as the suit commences, the children most likely take sides, and each parent is strengthened in their pleas, arguments, actions, and decisions, by a portion of their own offspring; and, if there is not intelligence, wisdom, and faith enough in the Patriarchal Head to explain all mysteries satisfactorily, and decide the controversy in righteousness, and bring about proper submission to the laws of his house, the quarrel or law-suit is likely to continue till a divorce is called for, from a higher court, by one or both parties; a separation follows, the family are scattered to the four winds, domestic peace is annihilated, and the national strength abated.

Family law-suits are the worst kind of law-suits. We do not continue this subject, supposing there is more quarrelling in the families of the Saints, or any considerable portion as much, as there is among other families on the earth; but so long as there is one case of contention in all Israel, there is occasion to say, or do, something to cause that one to be done away.

If all family differences could be made to cease, we should have very little fear of neighbourhood quarrels. The child that has been so trained from its cradle to manhood as never to stoop to a contentious spirit, and would ever relinquish its rights in the family circle, rather than have an unpleasant feeling, jar, or quarrel, with a brother, sister, or friend, will be influenced by a spirit of peace after it leaves the paternal roof, will continue to

act the peace-maker among its associates in all future time, in accordance with the saying of the wise man:—"Train up a child in the way he should go, and, when he is old, he will not depart from it."

The destiny of individuals and nations is in the hands of mothers, to a very great extent; but should not be after the fashion of the world, which may be illustrated thus:—"A traveller alighting at a certain village, in an ancient country, inquired of the first man he chanced to meet, who was the governor of the village? The man replied, 'I am the governor; I keep the village school, I govern the children, the children govern their mothers, the mothers govern their husbands; and thus I am the Governor, for I govern the village.'"

This illustrates the fashion of the world, but not the fashion of heaven. In the world all parties are striving for the pre-eminence, and studying how they may all be governors. Men are spending their lives quibbling about *little party politics* too small for human notice; and women are holding their conventions, and devising ways and means how they may secure the reins of general government, and sit in the chair of state, their husbands' equals—superiors; while their children, left at home, neglected, untaught, uncared for, are holding their councils to devise means how they may coerce the mother's acts to their wish, when she shall return to the domestic hearth; and all in good keeping; for when man descends below his native dignity, and stoops to spend his life in things beneath him, he may reasonably expect that those whom nature and providence designed for his inferiors in the scale of intelligence, will rise to become his superiors; and hence the saying of an ancient Prophet, "women shall rule over them."

The fashion of heaven is, that the man is not without the woman, or the woman without the man; and yet the man is the head of the woman, even as Christ is the head of the Church; and all equally honourable in their own order; but the dishonour consists in getting out of their order, or place, which all are liable to, by seeking, through pride, a place above them, which belongs to another; or through ignorance and servility, descending to a sphere below their natural level, when there is no just cause for it.

The first is much more natural, and congenial to human passion, and was what

led the disciples, in the days of the Saviour, to inquire who should be the greatest. And Jesus set a little child in their midst, and answered on this wise:—"Whosoever would become great among you, let him become like this little child, who is contented with its situation, and does not aspire to anything above its appropriate place. The more childlike man becomes, the more Godlike he will be in all his feelings, and the less will he be disposed to resent injuries, retaliate offences, or cultivate law-suits, either in family or neighbourhood.

The second has ostensibly a very different object in view; while in reality the end is the same.

When man descends below the character and disposition of the little child, that Jesus gave as a pattern, and apes the fool by cringing to party cliques, and clans, for the sake of securing some official exaltation, he displays an ignorance and servility unbecoming immortal man; and whatever be his *pretensions* to humility, he proves himself unworthy of the station he already occupies, and abates all rightful claims to a more exalted eminence, as did the Methodist clergyman, in reality, who always "prayed the Lord to grant him the lowest seat in heaven;" and when asked the reason of his praying thus, replied, "Because it is written, he that humbleth himself to the lowest, shall be exalted to the highest;" thus proving the insincerity and hypocrisy of his pretended humble devotions. And why? Because, as a man, as a citizen of the world, and of the nation in which he lived, he should have had a single and upright heart, and been straight-forward in all his acts for the greatest good of his nation and government, regardless of party strife, or personal exaltation and aggrandizement. And the man who will not thus act, is not fit for an office, or exaltation, of any kind; great or small, in any government, except the government of Hell.

But we are talking to Saints; and the things referred to in the world are for illustrations: for instance, as the politician of the world stoop from the dignity of man, to paddle in all the filth and slime they can find, if, perchance, they can find some dark road through which they can reach their desired election, so may the Elders of Israel, if they will give way to temptation, strive, by unlawful means, to secure a standing among their brethren.

ren which does not belong to them; and to gain influence and power which they know not how to exercise in righteousness. And, if they succeed, it is most sure to prove their destruction; for, when God sees an Elder who is so bent on rising, that nothing else can satisfy him, He as likely as any way lifts him up so high, or gives him a chance to rise so high, that when he falls, he kills himself, as many have done, in this dispensation; or, if he survive the fall, it is with the knowledge of the fact, that he has lost the confidence of his brethren.

The Saints, to a certain extent, are subject to vanity like other men; and as Elders aspire, through the folly of their natures, to things above them and which are not for them, so may their wives; and indeed it would be very marvellous if they did not, after having the example set them, by those who should be their counsellors, and patterns of rectitude. And, when children behold the double example of insubordination to the laws of heaven, the example of father and mother, it would be more marvellous still, if they did not partake of the same spirit. And as soon as the whole household become dissatisfied with their lot and station, and father, mother, and children, all want to rise at once to some sphere of action above themselves, or where they rightfully belong, they are ripe for the spirit of contention to break forth in all its violence; and broil upon broil, discord upon discord, strife upon strife, and law-suit upon law-suit, follow in quick succession, peace leaves that house, and who shall restore it? Surely not that family, for all are in the suit, all are parties concerned, all partakers and exercisers of the same spirit of pride. The Patriarch, the head of that family, has become a slave to his passion, and the dominion and glory of his dignified office has departed from his threshold; and who shall arbitrate for that house?

Men are so proud, naturally, that they do not like to acknowledge their errors; yet we have many times had the question asked us, by heads of families, or those who should have been at the head, "Why

is it that I cannot govern my family, and have peace in my house, like brother such an one?" We have said to all such as the case required; and there is a general rule applicable to all such cases; and that is—You do not know enough; you do not know how to govern yourself—YOUR APPETITES AND PASSIONS; and, at every little supposed case of provocation and vexation, you give way to resentment, and distil those turbulent passions and feelings, which you harbour, upon your wife and children, in your daily walk and conversation, as the dews of heaven would drop down upon yourself, if you, by your meek and quiet spirit, would permit them to descend.

Men who do not know how to govern themselves, surely do not know how to govern others. Such there are among the Saints, and we are sorry for it; for if they do not speedily learn the art of self-government, and thereby learn to govern their households in righteousness, their glory and their kingdom will depart from them like the fading flower; and the place which now knows them, will soon know them no more for ever.

No man who loves father or mother, wife or children, houses or lands, gold or silver, more than he does his Saviour and his brethren, is capable of standing in acceptance before God, the Father, in the midst of His kingdom, on the earth, or in the heavens: and, although such an one may have a name among the Saints for a little season, his name will perish in the grave with his carcass, if it does not long before.

Some Elders love their wives so much better than they do the kingdom of God, that they dare not tell them when they do wrong, dare not tell them the right way, and how to shun the wiles of the devil, for fear they should offend them; but this fear is an offence against heaven; and wo be unto him through whom the offence cometh; for jealousies unreprieved, and contentious spirits unrebuked, obtain the mastery in that house, the governmental order of heaven is reversed, the Holy Ghost takes its departure, and family law-suits follow without end.

"WHAT are those teeth for, grandmamma?" said little Red Riding-Hood to the wolf. "What are these laws for?" might many a simple man ask in like manner of his rulers and governors, and, in sundry instances, I am afraid, the wolf's answer would not be far from the truth.—*Guesses at Truth.*

JERUSALEM.

(From the Jewish Chronicle.)

Immeasurably superior as are the capitals of modern civilization to their rivals of antiquity, in regard to wealth and comfort, they yet sink far below them when seen from a higher point of view, and considered as links in the chain of history, teaching the great lesson of humanity—the cause of the development and decay of national grandeur. They may boast of a more numerous population, a vaster scope for enterprise, a larger share of commercial prosperity, and, what is of still higher value, a greater care for the health and well-being of their denizens; but their sole aim and end is the accumulation of wealth and power, their associations are barren and devoid of interest, their objects purely material, and dedicated to no spiritual purpose whatsoever. Viewed in a nobler light, as being an epitome of the civilization of their age, and like oases in the pathless desert, guiding the steps of the student in the track of history, they cannot fail to impress him with a sense of disappointment in the utter absence of everything which appeals to his higher faculties, and to weary him by the dead and monotonous level they everywhere present. To the mind stored with the treasures of classic literature, and trained to the reception of enlarged views of the progress of the human race, how melancholy is the contrast afforded by the wealth of London, and the glitter of Paris, with the beauty of Athens, the desolation of Tyre, and the pomp and power of ancient Rome. Yet even these proud seats of empire sink into insignificance before the lofty associations which invest Jerusalem with a deathless interest, and render it a Holy City to the followers of the Crescent and the Cross, as well as to the members of that faith to whose highest glory and deepest shame it has borne witness through unnumbered ages. It is indeed a wondrous combination that has rendered one spot so precious to all mankind; a marvellous example of Providential wisdom that has so strongly enlisted the sympathy of all men in the fate of one city, and thus ensured its preservation amid the conflict of human passions and the shocks of successive empire, until

it shall have completed its mission, and witnessed the restoration of those who, now scattered in every quarter of the globe, still regard it as their home, and look forward with longing to the fulfilment of the prophecy that shall once again lead them to the long-lost Land of Promise. Well has Jerusalem merited the proud title of the Chosen City. Nation after nation has risen up in arms to erase its very memory from the face of the earth: each has passed away, impotent and forgotten, while the devoted capital still rears its domes towards heaven—bereft, it is true, of its pristine magnificence, yet acquiring a higher sanctity from its very desolation—an everlasting memorial to the truth of the Divine Word, a solemn witness to the covenant He made with His chosen people.

It cannot be a matter of surprise that a city bearing so lofty a mission, and invested with so peculiar a charm, has never failed in all ages to attract a crowd of pilgrims within its walls, eager to behold the scene of the most stupendous events in the history of the world, the birth-place of civilization, the cradle of religion, the battle-field of opposing faiths. Yet, incredible as it may appear, that people which has the deepest interest in the truths to which it testifies, is precisely the one by which it is the most neglected; and while the uttermost confines of the earth send forth bands of worshippers to look upon the Holy City, the children of Israel, the rightful heirs of all its glory, stand tamely by, and alone fail to render it that homage which is but a fitting mark of gratitude to the Great Power that has alike preserved them and it—the sole remaining vestiges of the remotest antiquity. True, the pride of their glorious inheritance still sheds a halo over their fallen fortunes: true, there is not a Jew whose pulse does not beat more quickly at the name of Jerusalem: true, the Holy City is still the load-star of their existence, the one secret bond that unites every member of the house of Israel. But is this enough? Should not our inmost aspirations express themselves in action, and give birth to deeds as well as thought? Should not

each one of us visit our heritage, at least once in a life-time? Should not our youth, in lieu of hastening to the capitals of modern civilization, make a pilgrimage to the land of their forefathers, and drink in the tenets of their faith at the fountain-head? Above all, should we not use every effort, and strain every nerve, in aid of those who are impelled by true religious fervour to gaze like Moses upon the land of promise, but are unable, from the pressure of adversity, to satisfy their cherished longing; and if we cannot journey thither ourselves, if the cares, or the trammels, or

the pleasures, of the world have taken so deep a hold of us as to extinguish from our own bosoms all desire, or all power, to visit the holy spot, let us at least aid some needy pilgrim on his way, that we may satisfy the cravings of a pious zeal, and testify to all mankind that our faith is yet alive, and that we still ardently and eagerly look forward to the speedy fulfilment of the Divine promise—the ingathering of our brethren from every quarter of the globe, and the renewal of a purer worship in the Temple of Jerusalem.

VISIT TO NORWICH.

In compliance with the polite invitation of Elder C. V. Spencer, to attend the Norwich Conference of Latter-day Saints, I visited this ancient city on Saturday, May 29th. Shortly after my arrival, I assembled with the brethren in council, and had the satisfaction of seeing a spirit of unanimity prevail in their deliberations for the further advancement of Zion's cause. Much business was done, and some highly important instruction was given by Elder Spencer, President of the Conference, and Elder Gates, of London.

On Sunday morning the beautiful little chapel was crowded to excess. Presidents Spencer, S. W. Richards, Jacob Gates, and others, occupied the well-arranged platform. The meeting was opened by singing and prayer, after which the usual Conference business was transacted. President Richards was then requested to address the meeting. He arose and gave some very spirited instructions in relation to the government of God, and the power of the Holy Priesthood; showing the necessity of the Saints being governed by the living Priesthood, and of bowing in complete submission to the authorities which God has placed in His Church. His words were backed up by the power of the Holy Ghost, inasmuch that every one present realized the goodness of God towards them on that occasion. Indeed, it was truly gratifying to see the oneness of spirit which pervaded the whole of their proceedings.

The buoyant spirits of the Travelling Elders, their determination to spread the truth, and their willingness to obey the

counsels of their President, I was highly delighted to behold.

In the afternoon, the Chapel was densely crowded. A little business, which was omitted in the morning, was attended to, after which Presidents Richards and Gates addressed the congregation, and gave some valuable instructions to the Saints, which caused every countenance to be lit up with intelligence from on high.

The spontaneous unanimity which characterized the voting to sustain the various quorums of the Holy Priesthood, showed the pure spirit of the Gospel. It was only necessary for the President to signify his design by pointing his finger, and every one's right hand was instantaneously raised in support.

In the evening we had a glorious time. Some excellent teachings were given by President Richards upon the necessity of bringing people into the Church with proper impressions on their minds in relation to the Priesthood, and of the importance of being governed by the Priesthood in all things. He also portrayed in a most lucid style the indispensable necessity of baptizing people into Christ, and giving them to understand that they by baptism take upon them the name of Christ, that all who enter the Church may comprehend their true position. Upon these topics his remarks were pointed, energetic, and powerful, whilst they were mingled with that spirit of brotherly affection, meekness, humility, and forbearance, which are sure characteristics of a man of God. Several banners with very appropriate

mottos were provided, and arranged in such order as greatly added to the beauty of the Chapel.

On Monday morning, President C. V. Spencer, and Miss Georgiana King, of Cambridge, were married at Old Thorp Church, Norwich. A large company of Elders and Saints were present to witness the ceremony.

At eleven o'clock, the Priesthood assembled in the Chapel, and spent a few hours in council. Much instruction was given to the Travelling Elders and Presidents of Branches, by Presidents Spencer, Richards, and Gates.

At the close of the Council, President Spencer invited his talented corps of Elders to his residence, where a sumptuous dinner was in readiness. The whole party, including visiting friends, sat down to dine: all did ample justice to the excellent bounties of nature which were so abundantly provided: all gave utterance to warm expressions of sentiment towards the Bridegroom and Bride, wishing them happiness and prosperity in this life, and eternal felicity in that which is to come. After a few hours of social chat, all adjourned to the Chapel, where a large company of Saints also assembled, to partake of another supply of earth's dainties, and heaven's best wine—cold sparkling

water. The tables were profusely ornamented with a choice selection of bouquets, which exhibited the beauty and loveliness of nature, and its power over the senses, not only to please the sight and the smell, but to gladden the heart of man. Every heart rejoiced, and every countenance shone as it were with a brilliancy from above. The love and simplicity that reigned in every bosom seemed to render appropriate the language of the poet,—

"Heaven on earth is now begun."

On Tuesday morning the Priesthood again assembled in the Chapel, when the Travelling Elders reported concerning their respective fields of labour in the most cheering and encouraging manner. President Spencer then specified their future fields of labour, and gave very appropriate counsel to each of them. The spirit of the meeting spoke volumes respecting the condition of the Conference. I felt it was good in the superlative degree.

In the afternoon I enjoyed myself exceedingly in visiting the noble castle, and the majestic cathedral, (the latter was built in the 11th century,) in company with President Spencer and lady, Presidents Richards, and Gates, and the sisters King.

J. V. LONG.

HISTORY OF JOSEPH SMITH.

(Continued from page 235.)

On the 6th December, 1832, I received the following:—

Revelation explaining the Parable of the Wheat and the Tares, December 6th, 1832.

OF PRIESTHOOD.

Verily, thus saith the Lord unto you, my servants, concerning the Parable of the Wheat and of the Tares: Behold, verily I say, that the field was the world; and the Apostles were the sowers of the seed; and, after they had fallen asleep, the great persecutor of the Church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign, Behold he soweth the tares; wherefore the tares choke the wheat and drive the Church into the wilderness.

But behold, in the last days, even now while the Lord is beginning to bring forth the Word, and the blade is springing up and

is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields: but the Lord saith unto them, Pluck not up the tares while the blade is yet tender; (for verily your faith is weak,) lest you destroy the wheat also. Therefore, let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

Therefore thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore, your life and the Priesthood hath remained, and must needs remain, through you and your lineage, until the res-

toration of all things spoken by the mouths of all the holy Prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood, a saviour unto my people Israel. The Lord hath said it. Amen.

Appearances of troubles among the nations became more visible this season than they had previously been since the Church began her journey out of the wilderness. The ravages of the cholera were frightful in almost all the large cities on the globe, the plague broke out in India, while the United States, amid all her pomp and

greatness, was threatened with immediate dissolution. The people of North Carolina, in convention assembled, (in November,) passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer, to implore Almighty God to vouchsafe His blessings, and restore liberty and happiness within their borders.

President Jackson issued his proclamation against this rebellion, called out a force sufficient to quell it, and implored the blessing of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 3, 1852.

BOOK OF MORMON IN WELSH AND GERMAN.—In our last we incidentally noticed the Welsh and German translations of the "Book of Mormon." We wish to state that we have received a package of the Welsh (*Llyfr Mormon*), and have much pleasure in announcing that copies are ready for sale at our office. We would recommend the English Saints, who are able, to obtain this work, and, by so doing, they will not only benefit themselves, but they will also encourage our Welsh brethren, and strengthen their hands in the Lord. The retail price is the same as the *Mormons* Bag.

We have also received a package of the German translation, (*Das Buch Mormon*). It is in a larger form than the English version, is printed on strong paper, in very clear and good type. Retail price, same as *Le Livre de Mormon*.

The German is the fifth language in which the Book of Mormon has been translated and published during the last two years; so that sacred and important record can now be read in six languages, in three of which it is stereotyped. Surely the Almighty is with His Saints, and that to bless them, and to enable them to execute His stupendous purposes, and bring the inhabitants of the earth to a knowledge of the fulness of the Everlasting Gospel, that the great restitution of Israel may come to pass, and the reign of peace and happiness be ushered in.

DEPARTURE.—Elder Lorenzo Snow, of the Quorum of the Twelve Apostles, and President of the Swiss, Italian, Malta, Gibraltar, and East India Missions, embarked on board the *Niagara* steam-packet, hence for New York, on the 12th ultimo. Elder Snow appeared to be in good health and spirits. Our readers will recollect that this faithful servant of the Lord had passed through Switzerland and Italy, and had arrived at Malta with the intention of visiting his missions at Bombay and Calcutta, and sailing thence for San Francisco, *en route* for the Great Salt Lake Valley. But an accident occurring to one of the East India steamers, he was detained at Malta until the season was too far advanced for the prosecution of his eastern course, as he originally intended. In consequence of this, Elder Snow determined to return

to England, and take a westward journey to his ultimate destination, so that he might arrive at the Great Salt Lake City to be present at the General Conference, April 6, 1888.

Elder Snow has accomplished a great work in the publication of the "Book of Mormon" and several pamphlets in the Italian language, and also of laying the foundation of the Church of Jesus Christ of Latter-day Saints in countries where the gross darkness of superstition, and ignorance of the plan of salvation, reign in the minds of the people. And we pray the Almighty to bless and prosper him on his homeward journey, until he shall strike hands with the nobles of Israel in the vallies of the mountains.

TO THE PRESIDENTS OF CONFERENCES AND BOOK AGENTS.—In consequence of the weekly issue of the STAR, we have concluded to change our Quarter days from the 15th March, June, September, and December, to the last day of March, June, September, and December. Our present quarterly list of debts is therefore struck on June 30.

Each President of a Conference should see that Auditors are appointed to examine the books and stock of the General Agent on the Quarter day, and when our report appears his account can be compared. In like manner the Presidents of Branches should see that the Sub-agents' books and stock are examined on the same day, and when the General Agent has issued his quarterly balances, they can be compared with their accounts. We informed the General Agents of this change with STAR No. 18.

THE UTAH JUDGES.

"He that fights, and runs away,
Lives to fight another day."

(From the Philadelphia American and Gazette.)

It appears from the report of Congressional proceedings on Friday that the House of Representatives, during the debate on the bill relating to the salaries of Territorial officers, adopted the proviso offered by Mr. Johnson, of Arkansas, to the effect that nothing in the bill should be construed to prevent the payment of the salaries of the Judges and Secretary of the Territory of Utah, who withdrew from that territory some months since, under circumstances well known to the public. Nothing could better illustrate the generosity and exceeding good nature of the assembled wisdom; but it may be doubted whether Congress has not in this matter stretched the point of magnanimity a little too far, recognizing a bad principle, and even establishing a precedent more likely to result in injury than benefit to the future weal of the Republic. From their own statement, (and we may give them the full benefit of the explanation,)

these officers, entrusted by the government with very important and delicate duties, and representing the interests and authority of the United States among a people alleged to entertain disloyal sentiments and seditious designs, fled from their posts in fear—fear of harm or outrage, of some kind, meditated against themselves; and fear, also, so far as the Secretary was concerned, lest the public money in his hands should be lawlessly taken and plundered from him by the Mormons. And this circumstance, as we may say, creates a case for the Secretary somewhat stronger and better than any that can be pleaded for his associates. He had the excuse that he was running away to save the government treasure (a very small sum, it must be admitted,) in his keeping; while the Judges fled to save themselves. Whether there really was danger is not so certain: it has by no means been proved there was. All that

has been established is the belief of danger in the officers' minds. And this being allowed, it remains to ask whether such belief constituted, or in any similar case could constitute, a justification of so serious a dereliction as the abandonment of their places by officers, when their act involves, as this clearly did, an abdication of the powers of the government and a surrender of its rights and authority into the hands of its supposed foes.

Now we take it for granted that the first obligation of every public officer, civil as well as military and naval, is fidelity to his trust; and that infidelity is a thing that ought to be punished, not rewarded. Fidelity implies courage, and courage, which, as a great historian informs us, is the commonest and cheapest of the human virtues, since any amount of it can be bought for "sixpence a day," is as necessary as any other official qualification; and we have a right to expect enough of it from every officer to carry him through the duties of his post and sustain him amid all ordinary difficulties, contingencies, and perils. It is monstrous to think that Congress affirms the principle that public officers have a right to abandon their duties, and, still worse, to run away from their stations, at every danger, great or little, real or imagined, and then be paid for it, as if no wrong had been done. Why should not army and navy officers run away, too, whenever things look alarming? Cashiering, or even shooting, is not thought too severe a punishment for *them* when they fly their posts; and if we adopt a more humane system with civil employes, there is no reason, at least, for departing from the

principle of holding all to a rigid accountability.

It is quite possible that the Utah officers were, or would have been, obstructed in the performance of their duties by the Mormons; but the course they ought to have pursued appears neither very difficult nor very dangerous. They ought to have stuck to their posts, sending word to government of the opposition they encountered, and the acts they dreaded. They should have invoked its aid—they would have got it, and protection for themselves, too; and the knowledge that they had made such an appeal, and that they meant firmly to await its results, would have undoubtedly brought the Saints to their senses, and, in all probability, put an end to the evils of which the officers complained. They had a noble opportunity to assert the resolution and heroism of the American character, which we are so fond of comparing to that of the Romans of old. The visitor to Pompeii is still attracted by the grand spectacle of the bones of the Roman sentries, who, amid the convulsions of earthquake, with the horrors of Vesuvius pouring down ashes, and sulphur, and boiling floods upon the devoted city, from which the inhabitants had fled, perished at their posts at the gates, which they would not abandon without orders. There was no such danger as that at Utah, but the chance was a splendid one notwithstanding. It is a great pity that some of the officers did not remember the Roman sentinels at Pompeii. Their example should be proposed to all Americans who are ambitious to serve the Republic.

LETTER FROM ELDER THOMAS BULLOCK TO ELDER JOHN O. ANGUS.

Dear brother Angus,—I improve a leisure hour to write a few lines while my family are chatting about me. I had an invitation to go to a ball this evening, but prefer writing you and the Saints in my native country a few of my feelings and experience, in order to guide you on your journey, as a missionary to those who have been sitting in darkness, but who knew it not.

It does not require me to look back many years to view my own self, sitting

Great Salt Lake City, December 18, 1851.

as a High Churchman in my pew, and believing the Trinity in Unity, or the Father, Son, and Holy Ghost being one personage only. I also then looked forward to the time of my death to go into a world of Spirits without bounds, and believed that our God was without a body or passions; but I am thankful that God has, in the plenitude of His mercy, spoken from the heavens in these last days, and has sent His messenger, even an angel from on High, to come down to

this dark world, and reveal the Gospel unto a simple plough-boy, named Joseph Smith, who was ordained by the angel to the Priesthood, and received the command to baptize the believers in our Lord Jesus Christ, as being the Son of God, in water for the remission of their sins; with a promise that they should receive the gift of the Holy Ghost, by "the laying on of hands;" and I am thankful also, that His servants, who were "called of God as was Aaron," were sent into my native town, (Leek, in Staffordshire,) where I was privileged with hearing their voices, and was led by one into the waters of baptism on a cold November night, when ice was on the canal, and the keen frosty air was blowing in all its severity, when I received a remission of my sins, and I beheld a sign in the heavens, that self-same hour, confirming my belief. I do rejoice that the Elders imposed their hands upon me and confirmed me a member in the Church of Jesus Christ of Latter-day Saints. I do rejoice that when I went to the Stourbridge 8th ride, (for I was one of Her Majesty, Queen Victoria's Officers of Excise) that I again met with the Elders, and received ordinations, first as a Priest, and afterwards as an Elder; and that power was given me to preach, baptize, confirm, and administer in the ordinances of the House of the Lord; power was given me to put to shame all the professors of false Christianity, and to lead a few unto "the door of the Sheepfold." Although persecution raged, the hireling priests raved upon me, I was pelted with stones (in Dudley Park and Tipton), and threatened by some to run their carriage over me, at other times threatened to be thrown down an old coal pit (named Brierley Bill), yet in spite of all their puny efforts God was with me, and delivered me out of each trial and difficulty; to Him be the praise and glory.

On leaving my native land, in the ship "Yorkshire," I also beheld the glory and power of God on the great deep, and the weakness of man when tossed on the foaming billows, and the rolling sea; yea, I have retired to my berth at night, after being pointed out by the mate that portion of the Testament where Paul was shipwrecked, and after I had told him "the hull of the vessel will carry me safe to New Orleans," when I went below to bed, fourteen sails were flying gracefully in the gentle breeze; but at one o'clock in the morn-

ing, when off Cape San Antonio, Island of Cuba, a sudden white squall, caught the fore royal mast and sail, the vessel almost capsized, but then God was watching us; all the masts were snapped asunder; and with one crash, masts, sails, and ropes, fell into the ocean with a surge, and the vessel righted. Oh what a din of confusion—Atheists cursing and swearing, sailors shouting, sectarians screaming, and some of the Saints gave way to their feelings; all thought the vessel was sinking. I clasped my wife and children in my arms still in bed, and calmly awaited the last struggle of death, intending that as our coffin. But the vessel righted, and we were spared. I arose at sunrise, and shall never forget our desolate appearance on reaching the deck;—in three days we rigged a jury sail, and "the hull of the vessel" literally "carried me safe into New Orleans."

I arrived in Nauvoo, May 31, 1843, and heard the voice, saw the face, and conversed with the Prophet of God, Joseph Smith; also the Patriarch Hyrum Smith; and well do I remember his benediction on Christmas morning, 1843, when a few of the English brethren and sisters awoke him from his slumbers, by singing "Mortals awake, with angels join," &c., and he descended, and bare-foot came out and blessed us, and distributed cakes to the company. I do know they were the anointed of the Lord, the Prophet and Patriarch of God, they were two good men when living, and they died good men; they died martyrs for the truth, and they sealed their testimony with their blood; and their testimony is true, and all the powers of earth and hell can not render it null and void.

The mantle of Joseph fell on Brigham Young, the blood of the martyrs became as seed on the earth, the Saints increased rapidly, the House of the Lord was finished; blessings were administered therein, the Priesthood was conferred on many, and this work received a stronger foothold than ever it had on earth; this of course caused the devil to rage, his spirits entered the tabernacles of wicked men who delighted in such tenants, and they unitedly commenced burning houses, stacks of grain, and destroying fences, fields of grain and hay, and if the owners attempted a rescue, they were shot at like dogs, and they had to flee naked and hungry to Nauvoo City; the Saints then being con-

finned to one bend in the great Mississippi river; the devils from nine counties laid siege to the devoted city; about one hundred and fifty of the poor naked Saints contended for life, their wives, children, houses, what little property was left them, and the Temple of the Lord, against a force of from 1500 to 2000; day after day, for four days, was this unequal contest carried on, when the mob entered the city; but such hideous yelling I never heard among any of the bands of Indians that I have seen since; I tremble now when I think of it, the sick were carried in blankets or rugs and left in the corn fields, expecting an indiscriminate massacre; bands of armed demons paraded the streets. Thirty men came to me when I was carried out before them in one of my ague attacks, and, although every appearance indicated a speedy dissolution, the captain's sword was pointed within six inches of my throat, and four bayonets fixed, within a foot of my breast, with this blessing, "God damn you, if you are not off in one hour, we'll shoot you." I replied, "By all appearances I cannot live long, so shoot away, I shall be the sooner out of my misery, and you will send me to heaven a little earlier," &c. They went away, I was then carried and placed in my wagon and driven to the river. In three days I escaped from their hellish clutches, and was rowed over the river. After lying on the banks of the river about a week, (all my family having the ague and fever) I was relieved with a little flour, and prepared to start for the Bluffs, when God sent "the visitation of Quails," and gave another manifestation that His Saints were not forgotten; the Quails fell in, under, and on, our wagons; one fell on my tea-tray, hitting a tin cup, and was caught by a little boy alive; many were caught alive by children; we all had enough to eat, and were satisfied, when we started on our way rejoicing, and once more was I delivered from the jaws of death.

In the winter of 1846 I was in winter-quarters, saw a desert plain turned into a fortified town, of about eight hundred houses in less than three months, besides lots of "Gopher holes," dug out of the side of the mountain; and you know I

have dug and lived in a "cave in the earth." The Spring of '47 saw me leave my family in a sickly country among Indians, as one of "the 143 Pioneers," who "sought out the Valley in the mountains, exalted among the hills," yet "in a low place, beneath the forest where the hail fell," where a foundation was laid for one of the largest inland cities in the world. I returned to my family the same fall, the Pioneers having done one of the greatest miracles since Moses passed over the Red Sea, and not a life lost; no, nor one serious accident to any limb. In 1848, I again travelled through the deserts and sage plains with my family; and here am I, Thomas Bullock, now writing, preaching, and bearing a faithful testimony to you, my beloved John, now a missionary of Christ Jesus our Lord, on your native soil, and to all who may see or hear these words; and I do know it is true.

I say unto you, Brother John, lift up your voice, and falter not; and I would to God that the power that was on me in my dream last night, would fall on you daily; that you may be able to draw many into the covenant of Jesus, by burying them in water for the remission of sins, that they may come forth in newness of life, and receive all the gifts of the Holy Ghost, by "the laying on of hands," that when you return to your mountain home, the Saints may come with you, a host. Here is Life Eternal to all who will obey. Here, revelation is continually pouring out its riches, through the mouths of Brigham, Heber, and Willard. Here is the place to be baptized for your dead. Here is the place to save yourselves and your dead from thralldom, and be preparing for our Lord and Saviour Jesus Christ, when he shall make his second appearance in power and great glory; and until that time, may God in His infinite mercy preserve us from evil, that we may "ascend and meet Him in the skies," and dwell in His presence for evermore. Amen.

My blessing be with you, and may peace dwell in your soul for ever, is the prayer of your brother in the Gospel of Jesus Christ,

THOMAS BULLOCK.

LAZINESS or dishonesty will destroy any community; while keeping the law of God, and honouring the counsels of heaven, would raise the same community to glory, honour, immortality, and lives eternal.

LETTER FROM ELDER WILLIAM PHILLIPS, PRESIDENT OF THE CHURCH IN WALES.

14, Castle Street, Merthyr Tydfil, June 4th, 1852.

Dear President Richards,—I feel to inform you that I have just returned home, after visiting some of the Conferences under my jurisdiction, and am glad to say that I found the Work of the Lord in a prosperous condition, although there have been lately a great many stories palmed upon the world against us, as a denomination; yet, notwithstanding all things, we baptize continually, and have better prospects for the future than ever. The clergymen are our greatest enemies now: they are very industrious indeed, and very faithful to their father, in distributing notes to heads of families, requesting and strictly charging them "not to be guilty of the great sin of attending such meetings themselves, nor of allowing their servants or children to attend." The Church is daily increasing in knowledge, wisdom, faith, and the enjoyment of the blessings of the Gospel, and feels more life and energy since the London General Council, and the one which was held here afterwards for two days. All our Presidents of Conferences (excepting one) were present at our Council, and left it full of the Spirit of God, which made the Saints to rejoice when they arrived amongst them; they told them they must visit Merthyr oftener, and they would pay their expenses. It is a great blessing to the Saints that they understand that through their Presidents they receive their nourishment and strength, and I thank God always myself when I have the presence of the Presidency of the British Isles. I feel life going through my blood, flesh, bones, marrow, and especially my spirit, when I am in their company, and I feel such strength sometimes that I think I could carry this little world on my shoulder.

I can bear testimony that the Presidents that preside over our Conferences at present are good men, and ready to obey counsel at all times, and to carry into operation all things which I set before them. And I thank my Heavenly Father for such men, who preside through love and not through obligation. I feel that good men to preside over Conferences are worth their weight of gold.

I am preparing now to send Elders throughout this principality, considering

that the present is the best opportunity. I have been preaching myself in many towns, and in one I had a beautiful Town Hall, and had a great number of the middle class to hear me.

We, the Presidency here, have seen proper to divide Caermarthenshire Conference into two, and to call one Caermarthen Conference, and the other Llanelly Conference. The former to be presided over by Elder Thomas E. Martell, and the latter by Elder Abednego Jones, who presided over the Caermarthenshire Conference formerly.

An earthquake, or one of the signs of the last days passed by here last Tuesday morning about 8 o'clock; it was so bad in some places that many persons could hardly stand on their feet, others jumped out of their beds affrighted because their beds were rocking like cradles under them. The colliers, underground, were very much frightened. The people of the world here are talking together and confessing that what the Saints testify is surely true, because, say they, we have witnessed the fulfilment of some of the things ourselves, and this earthquake is one of which they testify must take place in the last days. Many confess that the Saints are right, but they will wait a little longer, to see more of their prophecies fulfilled. And I suppose that this will be the situation of many of the Gentiles, until the great day of the Lord will come upon them, and when the "good time coming" shall be enjoyed by the Saints; for great are the blessings of all those who obey the commandments of the Lord, and gather from amongst the unrighteous, to Zion.

The poor Saints here have great desires to go to Zion; wherever I go there are hundreds crying to me, "Brother Phillips, let me go to the Valley," and I am full of compassion towards them; the only thing I tell them is, to keep the commandments of the Lord, and do their best in donating to the "Perpetual Emigrating Fund," and then they will be sure to go to Zion before long. There are some of the rich here rather quiet, they never ask when they shall go to Zion, so I take the liberty to ask those myself when will they

go? Some reply, "Indeed, I don't know." Then they commence questioning me, "What news from the Valley now?" "What do you think, shall President Young be removed from office?" "Shall the Saints be expelled from Salt Lake Valley again?" "And when do you think will the Cholera come again?"

Oh, what faith some have in their God! Men of this sort do not yet understand the Kingdom of God, and, unless they speedily repent, they never shall see Zion,—they and their gold will go to destruction. I teach the Saints here that they must bring their hearts and their gold

into this Kingdom, and not be members in the Banks, for if their treasures are in the Banks, there will be their hearts also. It is very unrighteous for a Saint to be a member in two Branches at the same time. My prayer to the Lord on behalf of these brethren is, that they may speedily repent, and bring their hearts to this work, and gather with the righteous to Zion.

With love to you all, and wishing you prosperity, I remain, dear President, your fellow-servant,

W. S. PHILLIPS.

VARIETIES.

LEARN to be abused without being angry.

THE virtue of prosperity is temperance, the virtue of adversity is fortitude.

A FAULT-FINDER is agreeable to none—always fussing—always in hot water.

THERE is something charming in nature and rural life. It is so natural, so pure, so unalloyed by the manœuvring, the hypocrisy, the turmoil of social existence.

THE Mormons, at last accounts, were moving off like an immense army from Council Bluffs.—*Missouri Republican*.

THERE are 900 children at present in one of the workhouses of the city of Limerick.—*London Weekly Paper*.

A MAN in earnest finds means, or, if he cannot find, creates them. He who deliberately adopts a great end has, by this act, half accomplished it,—has scaled the chief barrier to success.

GOD is looking after the things of His Kingdom, and, if His servants do not help Him, He will be looking after them soon, and will put men in their place who will do their duty, not for one short day only, but for a thousand years.

BRIDGE OVER THE CHAGRES RIVER.—A bridge, four hundred and twenty feet long, to be put up over Chagres river, for the Panama Railroad Company, has been built in sections at Darien, Georgia, and is now ready for transportation to its destination. It was built by Mr. Leighton of New York.—*Cincinnati (U. S.) Atlas*.

TRUTH.—Who knows that truth is strong next to the Almighty; needs no policies, no stratagems, no licensings, to make her victorious! Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we injure her to misdoubt her strength! Let truth and falsehood grapple: who ever knew truth put to the worst in a free and open encounter?—*Milton*.

METHODISM AT LOUTH.—A letter published in the *Sheffield and Rotherham Independent*, announces that the Wesleyan Methodists have expelled from their connexion the whole Methodist Society at Louth, amounting to one thousand members. The cause of their expulsion is asserted to be their refusal to "recognize the authority of the special district meeting to expel both officers and members."

FREEDOM.—A "Shilling subscription in aid of European Freedom" is opened, and an appeal made to every man and woman in the British dominions to come forward and contribute his or her assistance to the great cause of European freedom. The proceeds are to be intrusted to those "Martyrs of Freedom," Mazzini and Kossuth, with discretionary power to use them. An engraved receipt card, with the signatures of Mazzini and Kossuth, is given to every subscriber. What bubble scheme will be got up next? The Lord has declared that the bands of Babylon are made strong for the burning, so that no man can break them. If Europeans want freedom, they should obey the fulness of the Everlasting Gospel, and build up the Kingdom of God, which is the only way to obtain true freedom.

THE PLAGUE.—It is stated that much apprehension is felt in New Orleans of the approach of a new disease, which is called the plague, and is now said to be prevailing in some of the West India Islands. A disease called by the same name has made its appearance in some parts of the West. It is said to be like the cholera, but more fatal. Whether it is the same disease as that which goes by the name of plague in the East is not stated. The Boston Medical Journal alludes to the subject as follows:—"It is certain, from the accounts received both here and in England, the true plague has been introduced into Madeira, and the work of death has been really appalling. The question was frequently agitated—Will this dreadful disease ever reach this continent? There is reason to believe it will; the wonder is why it has not already. Our commercial intercourse is extensive with various parts of Africa and the Asiatic shore of the Mediterranean, where this great scourge is never dead or dying, but simply reposing from one period to another, like a fatigued giant, to gather new strength for a renewal of slaughter. Should it come, it may be hoped there will be found more science, and a stronger barrier of medical skill, to meet and disarm it of its terrors, than has been exhibited in tropical climates, or in the filthy scourge—inviting regions of Moslem Turkey. Plague appertains to the Arab in this age; and, where the same condition of things exists as characterizes their mode of life—the social condition, and the absence of all common-sense efforts to avert or arrest it, will have an abiding foothold.—*New York Tribune.*

HOME MANUFACTURES IN DESERET.—Mrs. Huldah Duncan, of Sessions' settlement, has woven, since the 28th of August last, 682 yards of cloth, viz.: 89 of flannel; 169 of jeans; 30 of carpet; and 394 of linsey: 20 of the jeans, and 60 of the linsey, were manufactured for her own family use, and paid for out of her own labour. Much of the cloth was coloured by her also; she kept a blue dye in successful operation, using some six or eight pounds of Indigo, while engaged in weaving. Next, Mrs. Myra Henrie, of the same place, has, in about the same time, purchased materials, spun, and paid for them, and the weaving, with her own labour, 49 yards of cloth, viz.: 17 flannel; 12 linsey; and 20 jeans. These, added together, make seven hundred and thirty-one yards of cloth in the Valley, by two women!—worth, the way we pay for merchandize, seven hundred and thirty-one dollars! made and saved at home! God helps them that help themselves. * * * We understand that Governor Young has a loom in his sitting-room, in which has been woven by his family more than 500 yards of cloth the present season. If there are any poor folks among us, they need not be ashamed to work; if they are, go and live awhile with the Governor, and they will get cured of their laziness. We also understand that the Governor's lady has offered the use of her loom to her neighbours who have none, to weave their cloth, and board them while weaving. If all follow this example, we shall not need to write much longer about home manufacture, or Lady Washington. Lady Young is the example of the day for Deseret.—*Deseret News of March 6.*

THE PROPHET, JOSEPH SMITH.

Say, Who beheld the pious rage
'Mong sects in this enlightened age,
And saw them differ, foam, and rage?
The Prophet, Joseph Smith.

Who made the resolution rare
To ask the Lord in secret prayer,
"Which sect did all the truth declare?"
The Prophet, Joseph Smith.

Who was encompassed and assailed
By powers of darkness, yet ne'er quailed,
And wrestled until he prevailed?
The Prophet, Joseph Smith.